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REMARKS

1124 On a PAMPHLET entitled,

Infidelity Scourged or Christianity Vindicated,

Written by

JAMES BATE, M. A. Rector of *St. Paul's Depsford*.

WHEREIN

The Origin of DEISM is inquired into and assigned, and Mr. *Bate's* Treatment of the *Quakers* detected and exposed.



L O N D O N:

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REMARKS, &c.

IF we read diligently the History of Christianity, and compare the People of the present Age with those of a Century or two past, we shall not only find a considerable Difference between them, but, in some Respects, an *amazing*, if not an *entire* Change: They were *then*, generally, *all* Zeal, Devotion, and Bigotry; they are *now* lukewarm, indifferent, doubting, *Libertines* and *Freethinkers*. An Enquiry into the Cause or Reasons of both, may not be altogether unacceptable to the Reader.

There was undoubtedly, *in Degree*, a real Reformation from the *Church of Rome*, in this Kingdom, as well as in other Countries (but to this Kingdom I would chiefly confine my Considerations;) the Misfortune, never enough to be lamented, was, that the Reformation fell extremely short of what it should, and the Nature of the Christian Religion required it to be. (I speak of the Reformation, as of a Church or collective Body of Men, for I have nothing to do with Particulars.) In this Sense, Primitive Christianity did but *just* emerge from under the *thick Cloud* of Apostacy; some of the *most monstrous* Doctrines, Ceremonies, and Practices of

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the Church of *Rome* were discarded; but *to many*, at least of the useless, superfluous, senseless ones, were retained and new modelled; and That, without which all Reformation is of little Avail, the *real Reformation* of the Minds and Manners of Men, an *actual Conversion* of their Hearts, went on *exceeding slow*, and *never*, from any thing that appears, became general in those called the Reformed Churches: That, according to that Saying of our Saviour, "Not having Root in themselves, their Zeal" "of the purest Sort endured but for a while," and they settled in a Religion of Ceremonies and Systems of Mens Invention; not indeed so destructive to the Peace of Society, as that which they had renounced,* but which was capable of being supported in the same unregenerate Nature, and without coming to the Perfection of that Worship, preached by our Lord, *viz. the Worship of the Father in SPIRIT and in Truth.*

I think it is evident, that nothing *more*, perhaps nothing *so much*, hindered the Progress of the Reformation, as the *Want* of introducing the *Apostolick Ministry*. Without that, it were as reasonable to suppose a Man in *perfect Health*, when the *whole Head is sick*, and the *whole Heart faint*, as to expect a *complete Reformation*. In this they were (and fatally

* Not but we have shocking Instances of cruel Persecution, in so early Times of the Reformation, as the Reigns of *Henry the Eighth*, and *Queen Elizabeth*.

too) deficient; for instead of recurring to the Foundation of the *Prophets* and *Apostles*, they rested upon a *Tradition* from the Church of Rome. And,

The Degeneracy of the Church of Rome was, I think, in nothing *more glaringly manifest* than in this: She had changed, or *lost*, the Apostolick Ministry, which was to have Ministers qualified and raised up by the immediate Work and Influence of the Holy Ghost: Such Ministers, called and appointed by God himself, were, and in the Nature of the Thing must be, of *holy* and *exemplary Lives*, as well as of sound Doctrine, and therefore preached by *Example* as well as *Precept*: The Holy Ghost that dictated to them what they should preach, best, *nay only*, knew the Hearts, the several States and Tempers of Men, and therefore best knew what *should be said*, what would profit the People, and the Seasons for it; besides, the Efficacy and Energy which attended Men thus divinely influenced, had an amazing Reach upon the People's Consciences; not like the *dry dull Dreams* of carnal Men. Thus it was with the Primitive Christians, and thus it continued till the Time of falling away.

Instead hereof there was a Ministry introduced *merely human*; the Knowledge of Languages and Sciences became the *requisite Qualifications*; and an Attention to the Voice of the

Holy Spirit *neglected* and *forgot*, or only occasionally called in to serve a *Turn*; and what made bad worse, that which in its primitive Purity was *free*, now became a *Trade* to the Preacher, and a *heavy Tax* upon the People. From this, I think, I may venture to date almost all the After-Evils that have befall the Cause of Religion: Then it was, as *Milton* says, that *Wolves, grievous Wolves, entered the Church*.

The People had now no longer those Patterns to follow, who had themselves *followed Christ*; but a Set of Men, every whit as *fallible*, and as *bad* too as themselves, avaricious, self-seeking, of whom it was hard to say, whether their *Practices* or their *Ministry* differed *more* from their Ancestors; for the Sake of Gain and worldly Preferments, studying to *please Men*, accommodating themselves to the Passions and Humours of their Patrons; Flatterers, speaking Peace to Men in their Sins: For all which Reasons they could not be the Servants of Christ.* However, as it is notorious the common People, *at least*, have for many Ages followed their Guides, such as they were, and seen very much with *their Eyes*, they became as strongly attached to, and as *zealous* for their *Systems*, as ever the first Christians were for the *Gospel of Jesus Christ*. Hence arose such Superstition, false fiery Zeal, Bigotry, Hatred, Persecutions, and Cruelties;

* Gal. i. 10.

of which the Priests were ever the chief Fomenters, and generally persecuted those whose Consciences led them to dissent, *in Proportion* to the Power given them by the *Civil Magistrate*, or to the Share they had in the Civil Administration. Thus were Things once circumstanced; but by what strange Fatality is the Scene, in some Respects, changed! The People some how fell into a *Fassion* of *seeing* with their *own Eyes*, of judging and reasoning for themselves. So far they were *right*, and in Proportion as this Humour prevailed, the Credit of Priestcraft sunk, till at last it is brought quite into *Attainder*.

The *Mischief* was, People did not *enough*, or hardly at all, distinguish between *Religion*, and the *Corruption* or Abuse of it; they did not enough distinguish the Doctrines of Christianity from the Traditions of Men, and the Morals of those who *assumed* the Characters of being their Teachers and Examples. From this *very Error*, unhappy indeed, instead of exchanging a false Religion for the true, the Exchange was made for *none at all*; one *Extreme* took Place of *another*, and Truth lay in the *mean* quite overlooked. From this *same Error*, therefore, we may *fairly deduce* the *Birth* of *Deism* and *Infidelity*, which has overspread the Nation like a *Deluge*.

The Case being thus, it behoves, *highly behoves*, the Clergy of all Denominations, to
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consider what Share of *Blame* belongs to themselves; how much they have to answer for; and exert their utmost Endeavours to repair the Breaches which have been made, and *themselves* have *helped* to make. It would be going beyond my present Design to descend into the many Particulars that occur to my Thoughts, and might be pointed out upon this copious and important Subject. I shall content myself with mentioning *one Thing*, which to me seems not the *least considerable*; and that is, that to answer the Writings of these Unbelievers, *especial Regard* should be had to single out Men of Abilities and Experience in Religion, who in the *Wisdom* and *Meekness* of JESUS, free from sinister Ends, may, if possible, put to silence and convince Gainsayers, and *rescue* others too from the *Taint* of their Principles; and not to encourage every *hot-headed*, or *raw*, *conceited*, *pedantic Parson*, who is *scarce capable* of writing any thing but *Raillery* and *Scandal*, and whose Motive to it, instead of the Love of Truth, is to shew how much he is Master of the Art of *Wrangling*, or how much he is desirous to be preferred to a *better Living*. Such Men are much more likely to *confirm*, and *make Unbelievers*, than to *preserve* or *restore* from *Unbelief*.

I was led into these Reflections by reading a *scolding Pamphlet*, lately published, *intitled*, *Infidelity Scourged*, &c.—Scolding in the very
 Title

Title Page. Indeed the Title Page excells in more Respects than one: He tells us in it, not only *who* he is, but *what* he is, and *what* he has been. *He is M. A. Rector and Lecturer of St. Paul's Deptford; he has formerly been Fellow of St. John's Cambridge; and Chaplain to Mr. Walpole, his Majesty's Ambassador at Paris.* 'Tis a Pity the Gentleman had not gone a little further, and told us what hereafter he *would* or *intended* to be; *no less* than a *Bishop* to be sure: But as that would look like a Gift of prying into Futurity, which is a Province he lays *no Claim to*, he modestly avoids any further Imbellishment of his Frontispiece. A little Patience, and who knows what may befall him upon the Publication of that extraordinary Performance: *A Rationale of Christian Faith, wherein we are to find it demonstrated, after a new Manner, that it was better for our First Parents to FALL from their Allegiance to their Creator, than to have continued in it: That it was the great Goodness of God to permit them to do so, i. e. it was of his Favour that they were permitted to transgress God's Command, incur his Displeasure, and be driven out of Paradise: That, in Opposition to the Apostle and the general Sense of Mankind, it was lawful, nay necessary, to do Evil that Good might come of it.*

I shall not concern myself with the Arguments between the *Author* and his *Antagonists*, but as he has in a very uncivil, ill-natured
Way

Way (perhaps for the Sake of being consistent with himself) lugged the *Quakers* Head and Shoulders into a Controversy, *wrote professedly* against Infidelity, it may not be amiss to consider the Merit of such a Proceeding.

He is very *fond*, out of his abundant Charity, of joining *Hereticks* and *Infidels*, *Quakers* and *Infidels*: He does not, indeed, *explain* his Meaning of *Hereticks*. If I mistake him not, it is *all who dissent* from *Mother Church*; or, in other Words, from *himself*. Perhaps this kind of Speech became familiar to him, by residing some Years at *Paris*, for the Phrase must be allowed to be *purely Orthodox*. As to the *Quakers*, he may as often as he pleases *join* them with *Infidels*, in his *clouded* Imaginations, and in his *paltry Pamphlets*; it is certain their Principles are so *intirely distinct*, that they never can in Reality be joined, so long as *East* is opposite to *West*, and this the Nation in general want not to be convinced of: But I'll tell him one Reason against the *Possibility* of this Junction of *Quakerism* and *Infidelity*, that he may never have thought of, which is this.—*BATEISM* lies in a strait Line betwixt *them*: And though I look upon the Man to be *too inconsiderable* for a *Seēt-Master*, if I were to change my Religion, and had no other Choice left, but *Chubbism* or *Bateism*, I profess I should be at a loss how to dispose of my Faith.

I do

I do not observe his meddling with the *Quakers* in particular till he is got to *Page* 205, which is more to be *wondered at*, as he could not forbear turning out of his Way to fall upon *Hereticks*, so soon as the 3d *Page*; and betwixt that and the 205th, he has so often and so unmercifully repeated his Blows, that the Reader may by that time look upon them as dead as *Door Nails*.——He says, almost all the ancient Heresies sprang from the Root,—“ Either of *Judaism*, or Heathen Philosophy; “ particularly *Platonism*, and what’s worse, “ *Platonism* corrupted: The Heresies of the “ former kind the Church has pretty well got “ rid of; but we still labour under the latter in “ *Quietism*, *Mysticism*, *Quakerism*, *Metho-* “ *dism*, and all the Branches of *Enthusi-* “ *asm*.”——One would think a Sect springing from *Judaism* should be *no Reason* with him for calling them *Hereticks*; because in *Page* 143 he tells us, “ *Judaism* was most wisely ordained “ of God himself, as a necessary Foundation “ upon which Christianity should afterwards “ be built.——The Heresies (says he) of the “ former kind, the Church has pretty well “ got rid of.”

But this is a *great Mistake*:——The divine Hereditary Right of Tithes, the *inforcing* the Payment of them by *Canon* and *Ecclesiastical Laws*, the *Hierarchy of Priests*, the Consecration of Churches, Offerings and Oblations, with many more Things fatal to the true
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Peace and Prosperity of the Church, are not yet got rid of.—He is besides *mistaken* in imagining—“*Judaism* was the necessary Foundation upon which Christianity should be built.”—Christ himself is the *only necessary* Foundation of the Christian Church, and *another Foundation can no Man lay*. Christ Jesus, indeed, and the Dispensation of Christianity, was foreseen and prophesied of by the Patriarchs and Prophets, *was ever the Object of the Saints Faith*, the Expectation of the *Jewish Nation*; *he came of the Seed of David according to the Flesh*, yet was a Priest neither after the Order of Aaron, nor the Law of a carnal Commandment, but after the Power of an endless Life.*

As to the Assertion of “*Quakerism springing from Platonism corrupted*,” as it is not supported with Proof, or any kind of Evidence, till some is produced, it were enough to *post down* the Author of the Charge for a *Slanderer*: But in the mean time I will lay before the Reader the Heads of a few of the Principles and Doctrines of the *Quakers*, and leave it to his candid Decision, which is most natural to deduce them from, *Heathen Philosophy*, or *Platonism corrupted*; or from the *Bible*.

1st, That there is one *Eternal, Immutible, Irvisible, Omnipresent*, all knowing, wise and good, *merciful and just God*, an immortal,

* Heb. viii. 16.

pure,

pure, incomprehensible *free Spirit*; that he only hath Immortality, and dwells in divine inaccessible Light; is the Maker and Creator of all *Things*, *visible* and *invisible*; the Governor of the Universe; an equal Rewarder of the Actions or Conduct of all his *free Creatures*.

2dly, That *every Thing* recorded in the Holy Scriptures (but not every Thing imposed on the World by stupid and designing Men) concerning Jesus Christ, both as to his *outward Appearance*, Ministration, Sufferings and Death, Resurrection and Ascension; and as to his *spiritual Manifestation* in the Minds of Men, and his continuing for ever to be an Intercessor for Man, &c. that all these Things are most certainly true: And moreover, that the Evidence of the Truth of them are such (especially where Men have the free Exercise of their Consciences, and the Use of the Scriptures) that they who do not so believe are *without Excuse*.

3dly, That *every Thing* contained in the Bible, concerning the *Holy Ghost*, or *Holy Spirit*, the *Comforter*, which *Christ* promised his *Disciples* should be sent in his Name, and should be with the *Believers* to the End of the World, is also a most blessed Truth; but that the *gross Notions* and Definitions of *System-mongers* are *no Ways* obligatory to be believed, or subscribed to.

4thly, That the Scriptures of the Old and New Testament were given forth by *Inspiration* of the Divine Spirit: *Holy Men of God spoke as they were moved by the Holy Ghost*; and that the Teachers of most of the established Churches in Christendom being *Strangers* to the Movings of this *Holy Ghost*, is their *greatest Loss*, and the *greatest Proof* of a Defection from what they once were.

5thly, That the *Soul of Man* is, in its own Nature, as a Creature of God, *immortal** and *intelligent, free*, subject to Laws, *accountable for its Conduct*, and will be finally rewarded with everlasting Happiness, or Condemnation.

Add to all this, that it is presumed, and it lies upon this *Author*, in order to make his Charge good, to disprove the Presumption, that those who are called the *Founders of Quakerism* were entire Strangers to the Writings and the Doctrines of *Heathen Philosophers*, to *Platonism*, and *Platonism* corrupted, and, consequently, could not borrow their Doctrines therefrom. That scarce *any one* Point of Doctrine believed by the *Quakers*, is to be found in the Writings of *any* Heathen Philosopher; and for that further Reason could not be borrowed from thence.

* If I were to deliver my own Sentiments, in Language of my own chusing, I should say *Immaterial*, instead of *Immortal*; but the former Term is not so frequently used, nor, I suppose, so well understood by the common People of any Denomination.

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But though I am quite positive the *Quakers* did not derive one Jot of their Religion, either from *Platonism* corrupted, or uncorrupted; I could refer him, if he did not full well know it, to a certain Society, whose Ministers borrow as much, or more of their Qualifications from *Aristotle* than from *Jesus Christ*: And I cannot think it would be any more Discredit for a good Christian to be found in Company with *Plato*, than with *Aristotle*.

The Principles of the *Quakers* and of Mr. *Bate* are undoubtedly widely different, and one Article of the Difference may account for all his inveterate Hatred of them; but it really to me looks as if the Man knew not what he was about, in being so severe with the poor Methodists: This is not the only Time he has been foul upon them, and yet I could never see, and believe he will be hard set to shew, any material Difference betwixt their Principles and his own.

Page 211, " He tells us of a Controversy
 " he had some Years ago, with a Person whose
 " Principles seemed to him to consist of Quaker-
 " ism and Methodism, melted down and con-
 " solidated together." I make no doubt but
 he is as much an Adept in Chymistry as in Divinity, but here the Experiment fails; he is mistaken now, and so he was then. *Quakerism* and *Methodism* are so heterogeneal, have such an Antipathy to one another, that 'tis no
 more

more possible to melt down and consolidate them together, than it is perfectly to separate *Methodism* from *Bateism*.

Page 227, He begins to talk " of the Ravings of *Bedlam*," and seems indeed for a while to be full as fit to be lodged in one of those Apartments, as to write in Defence of a Religion, whose Author is the *humble, meek, and merciful Jesus*. I remember some Years since, being one Day to visit that Hospital of distempered Spirits, I had not long indulged the melancholy Speculation, of what Misery and Defection a rational Soul *might fall into*, till a Person, who I immediately found was a Gentleman of the Cloth, singled me out for the Plainness of my Habit, insisted upon it that I was a *Quaker*, and presently began to refute *Barclay* with as much Warmth and Eloquence as I ever remember to have heard from a Pulpit. I found the Gentleman's Misfortune had not been attended with the Loss of one Grain of Zeal for Orthodoxy. I would fain have moderated his Sentiments in favour of *Quakers*, and other Hereticks, but my Endeavours had no other Effect than to increase my Antagonist's Indignation; upon which I judged it safest to withdraw. But to return from my Digression. In the Height of *this Frenzy*, he tells us:—" The Productions of *Quakerism* are of all the several Species of human Folly, as he takes it, the most commodious Standard to measure Nonsense by."

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This is a *home Stroke* to be sure; but the Misfortune is we have only the Man's Word for it, and we are sure he *knows nothing* of what he is talking about. I could tell him of no small Number of Species of *human Folly*, and human Depravity, *much more* commodious than *Quakerism*, to measure Nonsense by— Such as the *Election of B——ps*, which is made by the *P——ce*, and after that is actually determined, the Reverend D——n and C——r pray the *Holy Ghost* to direct the Choice: The Declarations of Candidates for Holy Orders, as it is *most improperly* called, *that they find themselves moved by the Spirit of Christ to the Work of the Ministry*; when 'tis plain from the whole Course of their Conduct, and previous as well as *after* Professions, that they neither felt nor believed any such Thing. Nay, so far from it, they treat all who seriously plead for any such Thing as *enthusiastick Fools*: The confounding of *Natures*, of *Numbers*, and of *Persons*; in such a manner, as 'tis *impossible* that any thing can be understood by what is expressed, but *Contradictions*, whereby the most sacred Truths have been perverted and turned into Ridicule: The obliging *Godfathers* and *Godmothers* at the *Baptism* of Infants (besides all the ridiculous Pageantry of that Ceremony) to promise on Behalf of the Child, “ That it shall renounce the Devil and *all his*
“ *Works*, the vain Pomp and Glory of the
“ *World*, with *all covetous Desires of the same*,
“ and the carnal Desires of the Flesh; that he
“ shall

“ shall *constantly* believe God's holy Word,
 “ and obediently keep his Commandments.”
 All this the *Parson enjoins*, all this the poor
implicit Sponsors promise; though neither *one* nor
t'other believe that a tenth Part of what is pro-
 mised either *can* or *will* be *complied* with; so
 far from it, that the Clergy have abused the
Quakers scarce so much for any one Thing,
 Tithes excepted, as for preaching up *this very*
Doctrine. Species of Folly (or something worse
 than Folly) equal to these, the Reader may find
 sufficient of, at those *Fountain Heads* from
 whence I have drawn these Extracts; where;
 if he cannot be satisfied, I know not where in
 the World to send him, unless it be to the
Story of Mahomet's Cock.

In *Page 227*, he introduces an impious Jest
 on the Holy Ghost by the following Argu-
 ment. “ Now as the Assent of the Mind to
 “ any Proposition is properly speaking, no-
 “ thing more than the Perception of the Evi-
 “ dence 'tis built on; it follows, that if this
 “ Man can discover a better Ground of Assent
 “ than rational Evidence, he must discover a
 “ kind of Evidence, evidently superior to all
 “ Evidence.”

I think the Reader must allow, here is an
 Argument with *little* Evidence, Connexion or
 Conclusion; it is certainly very *poorly express'd*:
 Our Assent is *not always* founded on the Evi-
 dence on which the Proposition is built, but,
 on

on the Perception of the Evidence on which *it appears to us* to be built, which in every mistaken Case is either *more or less* than the *real Evidence* of the Proposition, we may *assent or dissent*, erroneously, for want of judging aright of *Propositions* and their *Evidences*. But what does he mean by rational Evidence, Proof collected from external Things, History, Tradition, Miracles, &c. or by *Evidence, evidently superior to all Evidence*? Does he intend supernatural Impressions made by the *Holy Spirit* on the Mind of Man? This seems, indeed, to be his Intent; and fain would he exclude this, under the most opprobrious Characters, where, besides his *little less than Blasphemy against the Holy Ghost*, his Usage of the Author of *Christianity not founded on Argument*, is rude beyond the Power of *Excuse*. That Author, whether he be *Christian or Infidel*, has treated the Principle of a divine Illumination in Man, in such a serious, engaging, elegant and orthodox Manner, as deserves the highest Esteem and Admiration: Every Sentence (in the Place Mr. Bate refers to) in its full Scope and Extent, amounts to *no more* than the plain Doctrine of the New Testament, concerning the Operation of the Spirit; and this *testy Scourger* of his Adversaries may be *ashamed* to use a Gentleman, Scholar, and polite Writer (perhaps, as ever appeared) with such severe and indecent Language. I could easily give a Specimen of it, translated Word for Word into *plain Billingsgate*, such as you may every Day

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hear among the *prophane Scum* and *Dregs* of the People, did not the *Dignity* of the Subject I am examining *solemnly* forbid it. But to return, why may not supernatural Impressions, made on the Soul, come fairly under the Denomination of rational Evidence; all true Evidence is most certainly rational, or in itself right. The Mind, whether it gathers its Evidence from Things without, or from Impressions made within, still exercises the *same* rational Faculty; and though it may have sufficient Ground of Assent in *both Cases*, yet, as there are Degrees of Evidence, in regard to external Things, it were but *modest* to allow, that when God speaks in the Soul, his Voice must be accompanied with a *very superior* Degree of Evidence, if not an *absolute Certainty*. The Testimony of the Spirit is more certainly and infallibly to be relied on, than any human Testimony; and when God condescends to reveal his Mind to his Creatures in Matters of so high Importance, as the Salvation of Men's Souls, his Revelations will not want *suitable Attestations* of their own Truth and Certainty. *Assent* and *Certainty* are two Things, and do not always coincide: But when God himself speaks immediately to the Understanding *without the Intervention* of any *Medium*, his Testimony must be Truth, and his *Voice self-evident*.

Mr. Bate's Expressions are so *loose* and *obscure* on this Head, that he would do well to
define

define what is meant by *rational Evidence*, and what he intends by *a kind of Evidence*, *evidently superior to all Evidence*; when this is done, we may either *assent* to his Philosophy, or render our Reasons for this Animadversion. But to shew the Reader Mr. *Bate's candid Method* of handling his Adversaries, I shall produce from *Christianity not founded on Argument* the very Paragraph in Page 56, which he compares to, nay, carries beyond the *Ravings in Bedlam*, and which is said to be the *very Paragon of all Nonsense*, and leave him to the Mercy of the Reader.

Christianity not founded on Argument, Page 56. " The third Article I proposed mentioning, and which we have in one plain " Word thus fully set forth, is—no Man can " say that Jesus is Lord but by the Holy " Ghost. Here is pointed out to us at once " that great Dictator and infallible Guide we " have been seeking for; and indeed the only " Character we can possibly think of, any way " equal to such a Province, could be nothing less than Omniscience, or Omnipresence itself. Nothing but this inexhaustible Fountain of all Truth, could be sufficient to such a Demand; and he is the promised Oracle, who is to attend the Charge of Believers to the End of the World, to keep alive his divine Light constantly in their Hearts, not to teach them Rudiments of Logick, but to irradiate their

“ Souls at once with a thorough Conviction,
 “ and perform more by one secret Whis-
 “ per, than a Thousand clamorous Harangues from
 “ the Schools: from the Satisfaction conse-
 “ quent to the Mind from his Performance of
 “ this great Office it is, that he is so eminent-
 “ ly styled the Comforter; as his Operations
 “ are in another Place very strongly and signi-
 “ ficantly termed, the Power of God unto Sal-
 “ vation.” Behold, Reader, this which Mr.
Bate calls the Paragon of all Nonsense, &c.
 and judge if it be not much more like sound
 Christianity, than an Thing he ever wrote;
 surpassing him also in such fine Language, that
 Christianity itself, in this Place, seems to have
 derived *new Lustre* from the Pen of this *ready*
Writer.

Page 228. “ As to his (the Author of
 “ *Christianity not founded on Argument*) Manner
 “ of Building *Quakerism* upon an infidel Bot-
 “ tom—he must be an utter Stranger to that
 “ unaccountable and amazing Sect, who does
 “ not know that 'tis their constant Practice.”
 He must be an *utter Stranger* indeed to the
Quakers, or *Priest-ridden* to a Degree of utter
Blindness, who can believe *one Word* of *this*;
 and further he must be an utter Stranger to the
 History of a Century past, who does not know
 that the high flying, persecuting Part of the
 Clergy, have constantly stigmatized the *Qua-*
kers with many such opprobrious Slanders,
 without ever being able to make any of their
 Charges

Charges good. They have found that the best way of keeping People at Enmity with *Quakerism*, has been to misrepresent it; and in this they have practised at large; without it, they could scarce ever have worked up the *Magistrates*, or the common People, to such a *Degree* of Hatred and Persecution, in which themselves frequently *led on the Charge*, with all the *Rage* and *Violence* of Devils: What a Pity it is, this Rector did not live in those Days of *wholesome Severities*! he had then been able to silence the *Quakers* in another, and *much more effectual* Way than is now in his Power: If any one should be so ignorant as to want Information, what has all along been the Matter; whence this *avow'd Enmity* against the *Quakers*; the Answer is *very ready*: Those Gentlemen found their *Craft* was in danger, that the Temple of their *great Goddess*, *whom all the World had worshipped*, would, if the Principles of this People should *universally prevail*, be despised, and her Magnificence would be destroyed.† The *Quakers* preached up a *free Gospel*, a *free Ministry*; this, this alone was and is sufficient to make the *C—y* wage *eternal War* against them: They would sooner overlook ten thousand Heresies, than this sacrilegious one. But with our Author's good Leave, the Bottom all the true *Quakers* build upon, is not Infidelity, but the Foundation of the Prophets and Apostles; a Bottom

† Acts ix. 27.

that is laid too deep for Priestcraft to discover or destroy.

He proceeds, " Barclay maintains, in *Prop. 3.*
 " *that the Scriptures are not the adequate pri-*
 " *mary Rule of Faith and Manners, but a se-*
 " *condary Rule, subordinate to the [private]*
 " *Spirit; yet in every Page of his Apology, he*
 " *recurs to Scripture as to an adequate and pri-*
 " *mary Rule of Faith; deducing the very Being*
 " *and Existence of his private Spirit, inward*
 " *Light, immediate Revelation, and all from*
 " *Scripture.*"

Here we may say (condescending to his own humble Dialect) *Over Boots, over Shoes, with a witness.* A more notorious Perversion, and Misrepresentation, perhaps, never went through the Press; for first, Barclay neither in *Prop. 3.* nor any *where else* maintains that the Scriptures are subordinate to the [private] Spirit, nor any Thing like it. He had *more Sense*, though this Author has *not more Honesty* than thus to misrepresent him. The Interpolation of *Private* can be hooked in for no other End but to quite *change and destroy Barclay's real Meaning.* The Spirit which Barclay maintained the Scriptures were subordinate to, was the same Spirit which the Apostle Paul tells us *ascended up above all Heavens that he might fill all Things.** I will readily allow Mr. Bate, as to his own Experience, to be as ignorant of what concerns

* Eph. iv. 10.

the Spirit, as it is possible for any Man to be, even if he were a *Deptford Sailor*, but cannot persuade myself, that in Point of Speculation he understood *Barclay* in *the Sense* he has represented him; and therefore shall only refer him to the several severe Things he himself has said to his Antagonists on such Occasions.

Secondly, Here seems to be a Quirk; for in the first Sentence he has it, *Faith and Manners*; in the second Sentence, *only Faith*, whereas *Manners* ought here to be added, if we would take in *Barclay's* Meaning truly: I shall therefore take the Liberty to read it thus, — “*Yet, in every Page of his Apology, he recurs to Scripture as to an adequate and primary Rule of Faith and Manners.*” — To which the Answer is *point blank*, — That *Barclay* in no one Page of his Apology recurred to Scripture as to an adequate primary Rule of Faith and Manners; and it lies upon this Accuser to make his Charge good. — He did not, indeed, contradict the Scripture, but *constantly referred* his Readers to them for Confirmation of what he advanced. And that one Proposition, *that the Scriptures are subordinate to the Spirit of God*, which dictated the subject *Matter* of them, may as easily and plainly be proved from Scripture Testimony, as any Article of the Christian Religion; if it was not a Shame to think a Rector of *St. P—l's D—d* wanted a Proof of it. — He adds, — *deducing the very Being and Existence of his (viz. Barclay's) private Spirit,*

Spirit, inward Light, and immediate Revelation, and all from Scripture. As to private Spirit, *Barclay* dealt in no such Nonsense, that's a *Brat of Bate's*, and he is desired to take it back to himself. *Barclay* did not derive the *Being* and *Existence* of that Spirit he wrote about in Prop. 3, &c. from Scripture; for he knew better: He considered it as a self-existent, independent, eternal Spirit; not deducible from any Thing, but from which all other Things are deduced; and inward Light and immediate Revelation he deduced from the physical and moral Attributes of this infinite Spirit: So that the reverse of almost every Tittle here charged on *Barclay*, is what *Barclay* invariably maintained.

Page 229, He represents the inward Light of the *Quakers* (of the whole Catholick Church he should have said, only then it had not gone off with so good a Grace) “ as *A Principle to*
 “ *be neither seen, heard, felt, or understood;—*
 “ *sometimes this, sometimes that, sometimes nei-*
 “ *ther this nor that. — Achimerical Principle*
 “ *hard to be understood: — That the Bre-*
 “ *thren never could be persuaded, to this Hour,*
 “ *fairly and positively to define it, or tell what*
 “ *it is, though upon every Turn they can tell us*
 “ *what it is not.*” ’Tis very true, it is frequently more easy to tell what a Thing is not, than what it is. If I should be asked what this Author is not, I should have a ready Answer; but if I were asked what he is, I should be

be at a Loss what to say of him, further than that I thought him one of the most *inconsistent, unmannerly Writers I ever met with.*

If we look back to Page 20, and 139, in the Book before us, where the Spirituality and Omnipresence of the Deity is treated of, we shall find the Gentleman pleading, "*That sometimes the Holy Ghost does wisely and mercifully condescend to Expressions adapted to human Thoughts, and human Ideas: — To those several Degrees of Apprehension with which God's Creatures are differently endowed: — In Condescension to human Language and human Ideas; — frequently and unavoidably occasioned by the Scantiness of Language, which is all derived from sensible Objects.*"

Here the Rector has prepared an *Antidote* against his own *Poison*; for if it be allowable at all thus to argue, it must be so of the sacred Communications and Manifestations of the infinite and infinitely pure Spirit to his Creatures; no Language to be sure can *fully reach it*, so as to give a clear positive Idea thereof, and its Effects, to those who themselves *never* had any Thing of it in their own Experience, no more than Definition can give a Man who was *born blind*, the true Idea of *Light* or *Colours*; the Cases are as similar, as Things so different in their own Nature can be. Only suppose then, that Mr. *Bate* was born in a State of spiritual Darkness, and that, through Unbelief, the Eyes of his Soul are not to this

Day opened, it will henceforth cease to be any Manner of Wonder to hear him talk as he does. But to extricate the *Quakers* from the supposed Dilemma, there is no need to borrow Helps from any Concessions our Author has made (which to be sure he would give them with an ill Will :) For, in the *first* Place, they do not, nor never did profess, or pretend to, or believe in, any other Light, Principle, or Spirit, than what is fully and positively testified in the Bible. *Secondly*, It has been their *constant Practice*, in speaking or writing about these Things, to keep as near as possible to the express Words of Scripture; so that all the Buffoonry bestowed upon the *Quakers* in his 229th Page, *falls equally* upon all the Writers of the *New Testament*.

And now I doubt not but the Reader will wonder with me, that a Divine of the Church, a professed Champion for the Christian Cause, in a Book wrote professedly in defence of the Christian Revelation *against Infidels*, should so desperately wound the Cause, and go out of his Way too for that very Purpose, by endeavouring, out of Spite to one particular Society, to turn the most spiritual and solemn Part of it into Ridicule and Contempt. I profess seriously, for my own Part, I can no way sufficiently account to myself for the Inconsistency, except it be thus.—It is for the Interest of these *Craftsmen*, that the Doctrine of a *traditional Revelation* should be kept up: It is *against* the
Interest

Interest of their *Craft*, nay in time would be the *utter Bane* of it, to have the Blessing of such a Revelation continued. At the same time it is a lamentable Truth, that *Interest* should so far *blind* Men's Minds, and *barden* their Hearts too, that though they profess to be Teachers of others, they themselves *have need to be taught what are the first Principles of the Oracles of God.*

“ * He judges, *the Reason why St. Matthew did not intrude himself into the select Number of Disciples was, because the Apostle was no Quaker.*” [He had judged better in concluding it was because he *was a Quaker.*] This is in Answer to what he calls a *Sneer*, of the Author of *Christianity not founded on Argument*, upon *St. Matthew*; so that the Reader has *Sneer for Sneer*. But be the first *Sneer* what it will, the second is a foolish one, and ill becomes any of that Fraternity, of whom, if we had none but who are called of the *Lord himself*, as these select Disciples were, I shall leave the Reader to judge how much their Number would be diminished.

Having wiped off the Aspersions thrown upon the *Quakers* by this Writer, I was going to point out to the Reader several other Scraps, dispersed through his Book, which I thought *deserved some Animadversions*, but as that would take up more Time than I am at present inclined to spare, I shall only observe in general,

* Page 233.

First, That most of what he writes concerning the Patriarchs, or *Jacob* and *Esau*, or the Types, Allegories, &c. which he finds in the Old Testament, are either *quite above my Understanding*, or what I *do understand* seems quite *absurd*: And, I think, by such a *loose* wild way of Interpretation, the *Bible* may be made a *Nose of Wax* indeed, to mean any Thing the Commentator fancies; and is the most unlikely Thing in the World to convince Scepticks, or Unbelievers; which is I suppose the intended Use of it, for Believers want not to be convinced. I'll answer for it, allow a Man of fruitful Invention, whose Head is turned to Allegory, the same Freedom with *Don Quixot* and *Capt. Gulliver*, that is here taken with the Old Testament, and he will find abundant Matter to prove his *Religion Orthodox*.

Secondly, I think it was a little *unfriendly*, and more than a *little imprudent*, to be so severe on his two old *Friends*, the *Prophet Balaam*, and the *Pope*. A Man out of good Manners should wink a little at the Faults of those of his own Profession. As to the Prophet, it's readily allowed he was not Proof against the Temptation of Riches and Grandeur, and that was the Occasion of his Downfall; but certainly he does not *stand alone* upon Record for *those Impieties*. I don't remember hearing of one in five hundred in any Age, who made Prophefying or Preaching their Trade, that were Proof against these Temptations. One Thing,

Thing, which seems to be our Author's Sense, I cannot fall into, *viz.* That *Baalam*, for a considerable Series of Time, *was both a wicked Man, and a Prophet of the World.* I think on the other hand, if he continued in a Course of Wickedness, the Spirit of the Lord would have departed from him. In short, the most material Difference betwixt him, in the *former Part* of his Life (for with the latter Part of it I shall not meddle) and *a Set of Gentlemen* of so old a Family as to claim their Succession, it seems, from the patriarchal Dispensation, of which we are told this Man was the last; the most material Difference, I say, to me seems to be, that his *Eyes were once really open, that he had heard the Words of God, and saw the Vision of the Almighty*; whereas they are blind and pretend to no such Thing.

“ *Popery (says our Author) as far as it departs from sound Christianity, is a Piece of Priestcraft, ordained by the Devil, to fill the Pope's Coffers, and to pamper and fatten those Life-guards of his, the Monks and Friars.*”—

No doubt but there is a great deal of Truth in this; it is the Business of the Devil, the Pope, and his Life-guards, not only to cheat People of their *Money*, but their *Souls* too; for I think they can hardly do one, but the other will be in danger; and I am of Opinion the *filling of Coffers, and departing from sound Christianity, commenced near the same Period.* But I would fain know whether the Devil has not helped

some

some body else beside the Pope, in Tricks of this Kind. Suppose we make a little Transposition, and read the Quotation thus, leaving the Application to every Man's Conscience — E — y, so far as it departs from sound Christianity (and so far as it is made a Trade, so far, &c.) is a Piece of Priestcraft, ordained by the Devil; to fill the Coffers of A — b — ps and B — ps, and to pamper and fatten those Life-guards of theirs, the Ec — ks of all Ranks.

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Page 134, We are presented with a Marginal Note of Mr. Chubb's, importing, *That if God sent the Rebels among us for a just Correction of our Sins, as the Clergy maintain, then the entering into Associations, and raising Soldiers to quash the Rebellion, must be a kind of fighting against God.* This is answered by a Question, *Whether when the Objector is griped, or otherwise disordered, he does not take physick for fear he should die.* I own, in my Opinion, this does not at all remove the Difficulty. If a Fit of the Gripes was occasioned by Eating or Drinking intemperately, or some unwholesome Food, or merely the Effects of natural Infirmary or Constitution; no doubt but I should be for applying a natural Remedy to a natural Disorder; but if I knew, or upon very good Authority believed, which is the Case here to be supposed, that it was a Judgment from the Hand of God for my Sins, I should think it my Duty in that Case to submit to the Hand that smote me, and seek Redress only by Humiliation, Amendment, Repentance and Prayer.

